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REFERENCE.

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Acme.—This
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The church edifice has been fully decorated in the *HERALD*, and is a model of neatness and convenience as a meeting place. Bishop Foster presided at the morning, to the great delight of the assembled audience, from Prov. 3: 5. Rev. D. W. Couch, of New York, conducted the financial effort of the day, and secured subscriptions to the amount of \$83,000. In the afternoon Rev. J. W. Hamilton preached to a large congregation. Rev. T. C. Watkins, the evangelist, working pastor, received hearty congratulations on the result of his earnest labors in this new field. The cost of the land and building was about \$10,000, and more than half has been voluntarily raised. The Sunday-school numbers 126 and the congregation over two hundred.

Dorchester Church.—Andrew Sampson, for over sixty-three years an honored and beloved member of this church, passed to his eternal rest, July 2, and was buried from the church on the 5th inst.

SOUTH-BOSTON DISTRICT.

Boston, Trinity.—The retirement of Mr. J. W. Rand, for the last twenty years treasurer of Trinity Church, from his office, was the occasion of a social gathering last Monday night of a most pleasant character. At the close of the meeting, the members were invited by the ladies into their beautiful parlors, where they found a bountiful collation provided for them. After ample attendance had been paid to this interesting feature of the evening, Hon. Liverus H. Packard, to make some remarks in reply Mr. Hull produced a set of resolutions handsomely framed and beautifully engrossed, which, in a very felicitous speech, he presented, on behalf of the official board, to the retiring treasurer Mr. Rand, as an expression of their grateful appreciation of his long and valuable services to the church. The resolutions referred to the embarrassments under which the office of treasurer was assumed, the former church edifice having just then been burned to the ground; to the great burdens generously and ably borne through trying years of financial struggle, and to the present gratification he must feel in seeing the church free from debt, with its all its departments then ever better in its history. To the speech of Mr. Hull, which called forth frequent applause, and which, while free from embarrassing praise, did not conceal the strong feelings which these church officials have been bound together by the service, Mr. Rand replied with beautiful appropriateness. The church is to be congratulated that it still retains Mr. Rand in its ranks as a diligent worker and wise counselor in a matter of common pleasure to Mr. A. P. Downs, an able financial and earnest Christian worker, who has aided Mr. Rand in the office he has successfully filled. Trinity Church, passing through an era of great prosperity, and has a bright future before it.

Lowell, Worthen St.—Rev. W. North preached an excellent patriotic sermon, on Sunday evening, July 2d, 185, G. A. R., and the Putnam boys attended in a body. The text was from Deut. 4: 9. The church was beautifully decorated with national colors.

Grace Church, Cambridge.—Trinity church, Rev. N. B. Flisk, pastor, on dedicated June 25, after a seven days series of very interesting services. The building—a great credit to the donors and a pleasure to the eye—has been already described in *ZION'S HERALD*. Its completion marks a great step in the advance for Methodism in Cambridge. On the morning of June 25 the ceremonies of dedication began with a sermon from Rev. J. W. Hamilton, D. D., from 2 Kings 5: 12. In the afternoon Dr. L. T. Townsend preached from Matt. 24: 35, and in the evening Rev. Chas. E. Davis from Prov. 23: 1. Mr. Hamilton conducted the financial operations, and the result showed a offering of \$8,030 during the day. Rev. Dr. McKenzie (Congregation) preached an excellent sermon Monday evening, Rev. W. H. Thomas on Tuesday, Dr. Gordon (Baptist), Wednesday, Dr. Johnson, of Cambridge, Thursday. On Sunday, June 26, Bishop Andrews preached from John 4: 24. In the afternoon Rev. W. N. Brodbeck, of Boston, preached from Acts 2: 42 and Acts 4: 33, 35, and his theme was the true strength of the church. The building was then formally dedicated by Bishop Andrews. Mr. Rindge, of Cambridge, gave the liberal sum of \$1,000 to the society—the largest donation of any single individual; but a member of the church, but a Christian gentleman. Mr. O. O. Burrell, of Harvard St. Church, gave \$500 to the new enterprise; Mr. J. W. Woolson, \$500; Mr. Haley, \$450; Mr. Ford, \$433; Mr. Asa P. Morse, \$500. Many others of smaller sums put their names not connected with the church—a noble exhibition of brotherly interest from neighboring Christian churches, notably the Pilgrim Congregation and the Harvard St. Church. Rev. W. Andrews preached Sunday evening to a large congregation, a superior sermon from Luke 16: 31. A delightful expression of gratitude to God who glories in churches, was manifest by the people of the new church, who, as they entered this new building, shipped and worked vigorously in the old edifice on Cottage St. May the glory of this latter house far exceed the glory of the former!

Berlin.—A large company gathered to witness the ceremony of the laying of the corner-stone of the new church by our people in this pleasant village. The pastor, Rev. Paul Desjardins, assisted in the service by Rev. C. Hamilton, presiding elder of the Boston District, Rev. C. W. Wilder, Luther Freeman and others. Sermon and services were made, after which

One was laid by Dr. Chadbourne. Mr. G. H. Bates and G. W. Fisk, of Hudson, furnished the copper-box and corner-stone. On Sunday, July 3, the pastor preached on "The Duties and Responsibilities of the Christian Citizen."

LYNN DISTRICT.

Reading.—The pastor, Rev. J. H. Humphrey, sends out a very pleasing paper monthly. The June number contains a fine account of the visit of the Boston Preachers' Meeting to that church, and of the twentieth anniversary of the establishment of the church. At the latter, addresses were made by former pastors—Rev. D. Atkins, Rev. J. N. Short and Dr. Daniel Steele. Rev. F. S. Adams, pastor of the Congregational Church, extended the fraternal greetings of his people, and their pleasure that the "Old South" was still retained as a place of worship. The paper, the *Old South Voice*, contains much excellent matter besides the items to which we have referred.

A Gift to People's Church.—Two lots on Martha's Vineyard have been given by a friend, with the expressed desire that I sell them and devote the proceeds toward the liquidation of the debt now resting on People's Church. The lots are 53 Laurel Avenue and 1498 on, near, Columbus Avenue. I shall be most happy to sell these lots to anyone who may desire to purchase. The giver is well known among Worcester County Methodists—Mr. George Davis, of West Brookfield, formerly of Webster. I wish, in behalf of People's Church, to thank the good brother for his excellent gift.

C. E. DAVIS.

CORRECTION.

Parsonage at Southbridge, rent \$300; Preachers' Hall, \$20; Church Hall, \$50. I supplied to the secretary all the items, except the last, and I expected the agent of the society would furnish that, but it failed to get into the Minutes, and our people keep asking why they have no credit for the things.

W. J. POMFRET.

N. E. SOUTHERN CONFERENCE.

NORWICH DISTRICT.

Niantic.—Twenty-one persons were received into full membership the first Sabbath in July. Several persons were received from probation in June also. These are all the fruit, in part, of the blessed revival of last winter. Pastor Tirrell cares for the probationers. The membership of the Niantic church is now over 210.

Hazardville.—The arrival of a resident bishop at the parsonage, June 2, weighing 9-14 pounds, was hailed with great delight by pastor and people. For the present they write the bishop's name Warren Augustus Luce, jr.

Uncasville.—Here the ladies are increasing in their labors to raise money for the erection of a chapel to be used as a lecture-room, Sunday-school room, etc. They have already over \$300, and they propose to raise \$1,000 more by subscription this summer, and build the fall. There is hardly a doubt but they will succeed.

Mr. Henry C. Bowen, of the N. Independent, provided a rich intellectual treat for the people of Eastern Connecticut at Roseland Park, July 1. Congressman John R. Buck delivered the address of welcome, and Hon. Geo. D. Long was chairman of the day. Two of the most notable addresses were delivered by Hon. Clark E. Carr of Illinois, and Hon. Wm. Windom of Minnesota. Mr. Carr eulogized John A. Logan, and Mr. Windom spoke of "The Saloon in Politics."

Wesleyan University conferred the degree of LL. D. upon Governor Lounsbury, and D. D. upon Prof. Henry Lummis, of Lawrence University. Prof. Lummis' former pupils in Connecticut, New Hampshire and Massachusetts are delighted that his own university has honored him. Wesleyan University or Boston University ought to have kept him in the East.

NEW BEDFORD DISTRICT.

The celebration of Children's Day came a little late in some of our churches, but was doubtless all the more interesting when it did come. June 26 was Children's Day at Cotuit St., New Bedford. The decorations were elaborate, and the literary programme was very successfully carried out. In the morning the pastor, E. S. O. Benton, preached an appropriate sermon to the Sunday-school. In the evening the church was filled, my standing during the exercises. The chief features of the concert were addresses by the pastor relating to lessons to be drawn from the flowery recitations in *memoriam* referring to the late Benjamin Pitman and Charles Parker, and excellent music throughout.

Pleasant St., New Bedford. The same day for Children's Day. In the morning the exercises were in the vestry of the church, the day-school participating in the programme as arranged by the Board of Education of the M. E. Church. The pastor, Rev. H. D. Robinson, addressed the school on the significance of Children's Day, laying much stress on the matter of the object of the lecture. The address was followed by a practical execution of the special views—a good collection. In the afternoon the pastor preached to children from Psalm 90: 17: "And the beauty of the Lord our God upon us." The audience-room and try were handsomely decorated with flowers, and the audiences were large at both of the services.

The anticipated coming of the byerlan pilgrims to *Cottage City* in the direction of their distinctive pastor, Rev. T. DeWitt Talbot.

D., excited great interest in different portions of New England. Trains of cars of great length crowded with travelers passed into New Bedford and Wood's Holl to take the boats en route for Martha's Vineyard; the chief attraction being to see and hear the eminent Brooklyn divine who regularly preaches to the largest audience of any man in America. Sunday, July 3, was a beautiful day. The good people of Cottage City came out in great numbers and crowded the vast tabernacle to hear the truth from one whose sermons are read by the people of two continents. Dr. Talmage's text was "Through a window in a basket was let down by the wall" (2 Cor. 11: 33). The sermon was decidedly characteristic, the preacher having no difficulty in holding the immense audience with his quaint phraseology and hearty enthusiasm. X. Y. Z.

PROVIDENCE DISTRICT.

The largest Methodist Sunday-school in New England, probably, is at *Woonsocket, Providence*. It numbers 935. The average attendance for the present quarter is 500; the largest attendance 727. There has been a net increase during the present pastorate of 14. Steam-heating apparatus is to be put in this church at an expense of \$1,200, which is nearly all raised. The congregations are very large; 1,250 are seated, extra seats being used, and many are unable to get in. An increase in the pastor's salary of \$300 was voted by the quarterly conference.

The rum organ in *Providence* has begun the work of stirring up the passions of the rummies by advising Chief Curtis, if he intends to try to enforce the prohibitory law, "insure both his life and his household heavily, and go ahead." Could there be worse incendiarism than this?

Rev. W. D. Woodward, pastor of the Methodist Church at *Hopkinton*, gave a very interesting lecture on the review of last quarter's Sunday-school lessons, Sunday evening, June 1. Presiding Elder Jordan was with the church, Wednesday evening, June 1, preaching from Ex. 13: 26: "What mean ye by this service?" baptizing three young ladies, and administering the sacrament of the Lord's Supper. The church has been thoroughly revived inside and out, and is now one of the most attractive small churches of the Conference. The spiritual interest is also promising, the members being heartily united in the work.

Nine persons were received on probation in the Methodist Church, *Wickford*, July 3, making fourteen since June Eleven are ready for baptism. B. F. Follenbee, the pastor, is greatly encouraged in his work. S.

MAINE CONFERENCE.

The Portland District Preaching Meeting held its June session, Monday Tuesday and Wednesday of last week at the *Chebeque Island* church. Presiding Elder Jones and about twenty-five ministers were present. The first service of the meeting was a sermon Monday evening by Rev. Bro. Bragdon of Goodwin's Mills. His theme was the "Christian's Race Course," based upon Heb. 12: 1.

On Tuesday morning a service of prayer for one-half hour introduced the literary exercises. The first paper was read by Rev. C. Munger on "The Essayist in Personal Experience." The essayist confined himself to a literary experience, showing the importance of the abiding presence of Holy Ghost in the preacher's life work. Rev. D. Pratt followed, with remarks on the personal work of Holy Ghost in Christian life. The subject was fully discussed by all brethren. The next paper was by H. L. Luce on "How to Reach the Spiritual Results at the Camp-Meetings." This led to a general discussion of the value of the camp-meetings as a spiritual agency, which was approved and disapproved, but was generally conceded that a conscientious church and ministry might make a camp-meeting as efficient now as former days. Rev. H. B. Mitchell read a paper on "Ministerial Vacation" advocating their importance. Rev. S. Stackpole preached Tuesday evening.

The society at Chebeque, under the leadership of Bro. and Sister Freeman gave the preachers' meeting a royal welcome, and entertained us to the riches of their island land. There is no more delightful place for a preachers' meeting than this Eden of the sea.

Rev. D. Pratt is pushing things usual, in his charges. He and his people are raising money for a bell in new church at *Hiram*, and the bell at *West Baldwin* are new shining in church. A good religious interest is in the charge, with some converts back to Christ. Bro. Pratt preaches three times, riding from twelve to sixteen miles, each Sabbath.

The ladies of the Woman's Missionary Societies of the various churches in *South Berwick* held a union mission meeting last Sabbath at the Methodist church, Mrs. Luce presiding. The different societies were represented by the ladies, and a very interesting and profitable service was enjoyed. All felt it was good to be there, new inspiration will come from the meeting to all the societies.

Children's Day was observed at Sabbath at the *Goodwin's Mills* Methodist church. Bro. Bragdon preached in the morning, and a collection was held in the evening. A collection of over \$7 was taken for education. The church was crowded all day, many listened from their carriages outside the church.

A very interesting Children's service was held at *Pine St., Portland* last Sabbath. The church was fully decorated, and everything

of pleasantly. The new system of finances is working successfully, and the church is filling up.

By vote of the Preachers' Meeting at Chebeague, the managers of the Fryeburg camp-ground were requested to change the time for holding their camp-meeting to Sept. 1, and secure the presence of Presiding Elders Jones and Adams to have charge of it. The preachers will all rally at this time.

The year opens well with the Methodist church at *Saccarappa*. The society seems instinct with life. The pastor, Rev. M. C. Pendexter, baptized four children on Children's Day. June 5 three adults were baptized, and July 3 four united with the church. The new parlous enterprise commenced since Conference is already near completion, and the pastor will soon be at home in a house of their own.

Rev. S. F. Pearson, who for several years has successfully sustained a mission in Portland, has now added to his important work a similar work at Peapack's Island. He has rented a large rink and opened services in it, got a hearing, if possible, among the thousands who pour out of Portland on the Sabbath for excursions on the island.

At a large temperance gathering in Canton, the 4th, Governor Bodwell expressed himself very freely and decidedly on the liquor question. He said his council have put a vigorous hand on an attempt to evade the law by selling liquor in the original import packages. By the direction of the governor, an Augusta seller of such imported liquors was seized, tried and fined. The case has been appealed and may go to the U. S. Court. Thanks to the governor for so much backbone. And we hope that still there's more to follow.

The pastor at *South Berwick* baptized eight persons last Sabbath—three sprinkling and five by immersion. One assumed the vows of baptism made by parents in infancy.

Rev. Theodore Gerrish, of Biddeford delivered the address at the laying of the corner-stone of the new Methodist church at *Farmington* last Monday afternoon. In the evening he delivered his lecture on "The War as a Social Evil."

Rev. W. N. Brodbeck, of Tremont St. Church, Boston, is summing up *Old Orchard* in the Cushman cottage.

At a Chautauque outing last Friday at Lake Grove, *Auburn*, addresses were made by Revs. Berry, Libby, and Allen and Judge Savage. Congressmen Dingley gave the diplomas.

Five Methodists graduated from Orono College, *Waterville*, the past week.

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EAST MAINE CONFERENCE

BUCKSPORT DISTRICT.

Milton. — In ZION'S HERALD, July 6, Bro. Prescott has a very interesting report of the dedication at *Mt. town*. Permit me to offer an amendment. 1. The pews are 64 in number, cushioned, not with "red plush," damask; color, garnet. The pews and chairs are upholstered with garnet-colored plush. 2. The report states \$8600 were raised — a mistake of \$8000. Please strike out \$8600, and insert \$8000. We expected \$2500 from the Church Extension Society. Shall receive but \$2000. Unexpected expenses added to above, increase our indebtedness to \$350. 3. The beautiful Hymn-book was presented by Rev. B. K. Pelce of D., of ZION'S HERALD, not by A. W. Deed, esq., who, without doubt would have gladly presented one opportunity had offered. A few ten and five-dollar donations will offset our indebtedness and greatly encourage our dear people who have sacrificed so much and worked so very hard to secure a comfortable and inviting home of worship. Through ZION'S HERALD we wish to sincerely thank all the people who have so kindly assisted us in this work.

PASTOR

HOULTON DISTRICT.

The pastor, Rev. E. S. Walker, people, under the management of ladies' society of the M. E. Church, *Forest City*, on Monday, July 4, determined to raise money enough to purchase a bell for their elegant church, by giving a grand dinner and per; ice cream, lemonade, fancy cakes, etc., being sold through the as well. Tuesday morning the committee reported that enough had realized to pay for the bell and put in place, with quite a handsome balance to pay for the carpeting recently put and other items, all squared up to the ring of the church bell will be rare treat to the people of the village. It is the first church bell the place ever had. Great credit is due the people for their untiring zeal in building and improving this fine church property.

NEW HAMPSHIRE CONFERENCE

DOVER DISTRICT.

At *Rochester* six were received into full connection, July 3. The pastor, Bro. Bradlee, has organized a class at *Farmington*, where they have been preaching Sunday afternoons for some time.

A pleasing incident occurred at a Methodist church, *Exeter*, last Sunday. While the pastor was praying at the close of a short sermon preparatory to the celebration of the Lord's Supper, an unmistakable sound of wings heard in the church. A dove entered the side window nearest the pulpit, over the altar to an end window alighted. The bird was not afraid at all, but calmly looked on while the Nutter descended from the pulpit, spread the table, poured the wine, and then continued its flight. I think that is the news that the

[Continued on Page 8.]

Money Letters from July 2 to 9.

C M Ball, I. M Bosworth, G Bradford, F C Burt, C C Dewey, C D Dyer, C M J Davis, G Davis, E A Eddy, A S Foster, W Ferguson, C Godfrey, A Hamilton, J H Haines, C D Hill, R W Harlow, N M Leared, E E Lamprey, J Marget and clerical, railroad, Mass, E Miller, E Nanton, A Palmer, D T Parsley, C B Philbrick, J C Quimby, E A Stickey, T B Smith, T G Sargent, S Thompson, E W True, J M Taylor, C T Wilder, C A Wing.

IMPORTANT.

When visiting New York City, save baggage expenses and carry your baggage to the Grand Union Hotel opposite the Grand Central Depot. It is the only Hotel opposite the Grand Central Depot. It has 100 Handsomely Furnished Rooms at \$1 and upwards per day. European plan. Elevators and Modern Conveniences.

Restaurants supplied with the best. Horse carriages and cabs at the door. Rooms for the night. Can live here for less money at the Grand Union Hotel than at any other first-class hotel in the city.

Marriages.

(Marriage notices over a month old not inserted.)

HALSTEAD - HERBERT - In Dorchester, July 29, by Rev. R. F. Holway, Isaac R. Halstead and Annie M. Herbert, both of Point Paines, N. J.

NEWTON - THORNE - In Dorchester, July 29, by Rev. R. F. Holway, Mrs. J. H. Newton and Margaret J. Thorne, both of Orange, Mass.

THORNE - KIRKPATRICK - In Vancouver, B. C., July 29, by Rev. E. H. Walker, of Forest City, N. Y., and Mrs. J. H. Thorne, both of Vancouver, B. C.

ERIKSSON - KIRKPATRICK - In Orange, Mass., July 29, by Rev. C. C. Chubb, of Orange, and Mrs. J. H. Thorne, both of O.

Deaths.

SAMPSON - Died, in Dorchester, July 9, Andrew Sampson, aged 85 years and 11 months - for six and two years a member of the N. E. Congregational Church.

HARLOW - Died, in San Francisco, Cal., of consumption, M. F. Weston S. Harlow, aged 63 years, oldest son of Rev. Reuben W. Harlow, formerly of the New England Conference, now of Newcastle, England.

Business Notices.

READ the last column on the third page Every Week for announcements of the latest publications of the Methodist Book Concern.

The many remarkable cures Hood's Sarsaparilla accomplishes are sufficient proof that it does not possess peculiar curative powers.

SINCE LADIES HAVE BEEN ACCUSTOMED TO the Glen's sulphur soap in their toilet their personal attractions have been multiplied, and it is seen they are seen disfigured with blotches and pimples or rough or coarse skins. Sold by Druggists, and Grocers and Fancy Goods Dealers.

Glen's Sulphur Soap - Lard and beautifies, and cures all skin diseases. (Druggists, Grocers, and Fancy Goods Dealers.)

Hill's Hair and Whisker Dye - black and Brown, and cures all skin diseases. (Druggists, Grocers, and Fancy Goods Dealers.)

Hill's Toothache Drops - cures in 1 Minute, and cures all skin diseases. (Druggists, Grocers, and Fancy Goods Dealers.)

ADVICE TO MOTHERS.

Mrs. WINSLOW'S SOOTHING SYRUP should always be kept on hand in every family. It soothes the child, strengthens the gums, always all pain, cures colic, and is the best remedy for diarrhoea. It is sold in every bottle.

Appointments for Lyman District.

Committee to make appointments for the Lyman District have carefully followed instructions have consulted with the Presiding Elder in the committee, and herewith submit their report.

E. H. JOHNSON,
PRESIDING ELDER.
WILLIAM F. NEWHALL, [Committee]
FRED. W. BROWN,
C. W. RADWIN.

NOTE. - P. E. indicates Presiding Elder; B. Bishop; Ch. Ex. Church Extension; M., Missions; G. General Conference Expenses.

APPOINT - P. P. N. E. F.

LYNN:

Boston St., \$31 \$54 \$10 \$45 \$72 \$30 \$150
Common St., 137 152 21 68 60 60 70
Maple St., 52 52 9 27 20 30 150
St. Paul's, 104 104 20 53 40 39 300
South St., 72 72 13 27 25 20 70
Trinity, 9 22 6 12 12 7 20
Wyoma, 6 6 1 3 2 2 20
Ballard, 16 16 4 12 8 8 30
Avery, 24 24 4 11 9 9 30
Beverly, 96 96 17 49 36 36 260
Meridian St., 92 96 17 49 36 36 260
Saratoga St., 92 96 17 49 36 36 260
Clifford, 28 25 5 15 11 11 70

CHELSEA:

Bellingham, 80 80 15 40 22 20 30
Walnut St., 100 100 19 58 43 43 340
Malden, 137 152 21 68 60 60 70
East Saugus, 36 36 6 19 14 13 50
Essex, 16 16 3 9 6 6 30
Everett, 45 45 8 25 18 18 130

BAY VIEW:

Bay View, 20 20 4 14 9 9 40
Prospect St., 74 74 13 39 28 27 20
Riverside, 28 28 6 16 15 15 20
Groveland, 12 12 3 9 6 6 20
Ipswich, 70 70 13 36 28 27 20
Law, Parker St., 28 28 5 15 11 11 70
Malden, 137 152 21 68 60 60 70
Marblehead, 48 48 8 25 18 18 130
Maplewood, 28 28 5 15 11 11 70
Medford, 52 52 13 36 20 20 70
Methuen, 9 22 6 12 12 7 20
Middletown, 12 12 2 7 5 5 30

NEWBURYPORT:

Peopple's Ch., 32 32 6 17 13 12 60
Washington St., 40 40 7 20 16 15 60
North Andover, 32 32 6 17 12 12 60
North Reading, 12 12 2 7 5 5 30
Pebody, 44 44 8 24 17 16 110
Reading, 9 22 6 12 12 7 20
Rockport, 28 28 5 15 11 11 70
S. W. Mis. 8 2 4 3 3 3 20

SAUGUS:

Saratoga St., 88 88 16 45 32 32 260
Wesley Church, 68 12 35 25 25 110
Saugus, 12 12 2 7 5 5 30
Stoneham, 12 12 2 7 5 5 30
Swampscott, 20 20 4 12 8 8 40
Taylerville, 36 36 7 19 13 13 50
Topsfield, 16 16 3 9 6 6 30
Wakfield, 24 24 4 18 10 10 60
Wilmington, 12 12 2 7 5 5 30
Winthrop, 32 32 6 17 12 12 60
East Gloucester, 8 8 1 5 3 3 20
Wilmington, 12 12 2 7 5 5 30

* In the appointments for General Conference Expenses, the churches that paid the appointment money are not apportioned anything for the year, the churches that paid a part are apportioned only the balance.

ROYAL POWDER

ROYAL POWDER

ROYAL POWDER

Absolutely Pure

This powder never varies. A barrel of Royal Powder is worth more than a barrel of ordinary kind, the ordinary kind cannot be so cheaply sold as this. The ordinary kind is made of low test, shaly alum or phosphate powders. Royal Powder is made of pure, white, soft, shaly alum or phosphate powders. Royal Powder is made of pure, white, soft, shaly alum or phosphate powders. Royal Powder is made of pure, white, soft, shaly alum or phosphate powders.

TOOTH POWDER.
A delightfully fragrant and healthful liquid substitute for
TOOTH POWDER.
Contains no lead, no acid, nor anything injurious to the teeth.
Keeps the breath sweet,
the gums healthy,
removes tartar, and prevents decay.
LARGE BOTTLES, 25 CENTS
each by
C. W. HOYT & CO., Proprietors of Hoyt's Gargle and
Lewell, Mass. Sold by all Druggists.

HARRINGTON'S SELTZER
For Adults
For Children
For Both Sexes

When on the sultry summer's day
The sun seems scarce a mile away;
When comes Seltzer's cooling influence,
Then HARRINGTON'S SELTZER proves
That Druggists all can recommend.

CHRIST BEFORE PILATE.

SEVERAL SUNDAY SCHOOLS AND CLASS
HAVE ATTENDED THIS EXHIBITION. A
SUPERB SUPPER AND TEACHERS
HAVE EXPRESSED GREAT SATISFACTION
WITH THE RESULT OF THESE VISITS—
EXTREMELY PROFITABLE AND TEND-
ING TO THE GREAT EVENT IN THE CHURCH-
MEN'S MINDS WITH REALISTIC PO-
ETRY. ARRANGEMENTS WILL BE MADE TO AD-
MIT ENTIRE SCHOOLS OR CLASSES AT A GREATLY
REDUCED RATE. INQUIRE AT THE BO-
OFFICE OF JAMES GRANT, OR CHARLES
KURTZ.

MUNKACSY'S GREAT
PAINTING IS AT HOR-
TICULTURAL HALL.

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[illegible]

The Family.

SPEAKING TO THE HEART.

[EDITORIAL.]

He who has a living faith, does not daily with the world. He fights it. He overcomes it. "This is the victory that overcometh the world, even our faith!"

If to put truth, love and justice into one's actions is to do morally beautiful works, then the most beautiful thing one can do is to walk in the steps of the Saviour, who is

"that Sovereign light From whose pure beams all perfect beauty springs."

The soul is not for the body, but the body for the soul. Therefore the body should not be the master, but the servant, of the soul, and both should be wholly governed by the will of God. Hence the true Christian is he who can truthfully say, "I keep my body under and bring it into subjection."

A man who thinks to sustain a Christian character without seeking experimental godliness, has been compared to the Spartan who, after vainly trying to make a dead body stand upon its feet, exclaimed, "It wants something within." The merely nominal religionist, like the dead body, also lacks "something within." Until he can say, "Christ is in me the hope of glory," his Christian character is impossible.

The modern anarchist seeks to be a law unto himself. Of it the Christian moralist contemptuously says, —

"As for those Who complicate with law the life of man, I freely give them tears for their reward, I will not cheat my soul of its delight."

Such a man foolishly fancies that lawlessness is delight, and obedience to law sorrow. He is blind to the fact that the laws he rejects are men's only guides to happiness, and that, though rejected, they still environ him, and will at last be to him as scorpions with venomous stings from which he can never escape. Happy, therefore, is he who sees in God's laws the expression of God's unchangeable will, who learns that to live in harmony with God's will is to be happy and exultant, and that to despise law is to rush on the bosses of the Lord's buckler and to perish everlastingly.

TRUSTING.

BY ALICE MARBLE YOUNG.

I know not what lies before me,
I may not understand
What future days may bring me,
But my Father holds my hand.
And I know He ever leads me
In paths of perfect peace,
Of His precious love He grants me
Daily a rich increase.
And as I journey onward
In storm, or shine of sun,
I'll trust His tender mercy,
And say, "Thy will be done."

OUR CAMP-MEETINGS.

BY REV. E. ATKINSON.

As the time of the Chautauqua, faith cure, holiness, and other camp-meetings approaches, the comparative merits of these assemblies are being more or less generally discussed; and as so many novel theories are presented for our credence of late, it is quite important that we carefully discriminate between the dross, the wheat from the chaff, and the true from the false.

Our decided preference is for the district camp-meeting, as its special aim is the awakening of the churches to renewed spiritual life and the immediate conversion of sinners. Here is no exclusiveness to prevent you from expressing your honest convictions and doubts, no set formula by which you are expected to gauge your experiences, and no hindrance to the exercise of your utmost endeavor in leading sinners to Jesus through long-tried and eminently successful methods.

If the purpose be to secure spiritual strength rather than entertainment, to lead sinners to Christ rather than to enjoy brilliant speakers, grow in grace rather than surf on religious pasty, we should give the district meeting the pre-eminence by all means. The New England camp-meeting comes next in order, in our estimation, as the place where we can best serve the Master.

Unfortunately, it appears to us, the faith-cure meeting is assumed to be the meeting par excellence of the season by the managers of Orchard Beach camp-ground. In addition to the implied special plea of the regular camp-meeting circular, the leaders of the faith-cure movement are sending out circulars, leaflets, and invitations among our people to secure a large hearing, and inviting attention to a new scheme, designed to divert contributions from our missionary work, and suggesting the organization of missionary bands auxiliary to, what seems to us, nothing less than a Faith Cure Missionary Society, and this by our members among our congregations on whom we depend to meet the present urgent demands of our own work.

One of the avowed purposes of this meeting at Orchard Beach is to inaugurate this new missionary scheme. It is advisable for Methodists to beware how they may cripple our own work by contributing money towards extending the peculiar views of this new system of propaganda. As Methodists, let us be loyal to our church, her doctrines, institutions, and offices. In these we have opportunity for the most ample holiness, purity, and aggressive spirituality. All that Revelation of

fess, Methodism approves and encourages; and it will be wisdom in us to stand by the "common salvation" whereon her seven pillars are founded. There are no limitations in Methodism to embarrass our highest aspirations for holiness and Christliness; no restraints as to beliefs, forms, or methods other than are found in the Bible. Her field is ample, her doctrines broad, and her methods diverse enough for the freest and fullest exercise of all her forces; and is it not time to call an advance all along the lines of our Methodism in Maine?

THE OTHER SIDE.

BY MRS. G. M. SMILEY.
("A Minister's Wife.")

MR. EDITOR: I feel obliged, like Topsy, to "fess" my identity. For two or three years, with your kind permission, I have enjoyed leaning out of the parsonage window, and dropping my little pebbles into the clear depths of ZION'S HERALD, and watching the tiny ripples they made as they sank to the bottom. But other people, who live in parsonages, have found out the fun there is in tossing pebbles, and some of theirs are heavier than mine, and they sometimes break people's windows, and then I am blamed. At first I thought I would shut the window and give up my pleasant pastime, but, at last, I decided, instead, to tie my name to each of my pebbles, and if they break anybody's windows, it must be because the glass is very thin.

I have listened, with some amusement, as the various ways have come up from various parsonages, and have thought to myself—they should have had some of my experiences in order to appreciate their "marbles."

For five years after our marriage my husband was a layman, and we moved, as other people do, for the fun of it. First, we entered a new and pretty tenement, upstairs, the owner of the house, himself, occupying the first floor. This arrangement I thought I would like as, at home, I had been used to a large family, and feared I would be homesick in a house alone; but, alas! our grievances were many. If we sang or laughed aloud after nine at night, a most terrific thumping on the floor beneath would be heard, and a sepulchral voice would call out, "It's after hours." At last our cup of indignation was filled to the brim. A load of kindling-wood was brought, and our one-eyed landlord—whom I confess I used to call Cyclops—refused to have it brought up the stairs. So it was unloaded below, and then my husband and I performed prodigies that would awaken the envy of a baseball nine—he throwing the pieces of wood to me, as I stood at the open back door, and I catching them with fear and trembling, lest Cyclops should come home and catch us. Of course we promptly and indignantly moved—though it was in the dead of winter.

At the next house, when I tried to sweep my carpet, it had a most uncanny way of rising up in great billows under my broom. I was not long in finding the reason, for the North Pole could hardly be colder than that tenement. So we moved again, to a house whose rent was over twenty dollars a month, and the rent seemed always to be coming due.

Our next housekeeping was in Madison, N. J., where, as my husband was a student, and poor—as students are apt to be—we lived in poorer and humbler houses than ever. We went into a wooden block where "Awful Gardner"—Orville Gardner, the converted prize-fighter—also lived, and many other families, both white and black. Here we slept in a room without a window, and, in the back yard, the big wharf rats skipped merrily along, to my infinite horror and disgust.

Of course we moved again, and this time, we were in little chambers whose half windows were so low that I had to kneel on my knees to look out on the street. I spent a good deal of time on my knees in that house, and I used sometimes to say, "Most any kind of a parsonage will seem nice after this."

And so it has proved. If I should find dirt to clean in a parsonage—though I never have—I should think, "These things are common to man." If I should find "skeletons in the closet" and bottles in the back yard—grim reminders of former occupants—I should reflect philosophically that matter is imperishable, and quietly bury them—not the occupants, but the skeletons.

If I found the furniture old and dilapidated, I should think—there is no law compelling me to use it; I can buy some for myself, just as other people have to do. If no welcoming committee met me, and filled my new parsonage with goodies, I should humbly inquire as to the nearest bakery—just as I used to do. And when the moving bill came in, we should hand it serenely over to the church board, remembering the time when we had to pay it ourselves; and when month after month passed by without any bill for rent coming in, I should say to myself, "It is rather nice, after all, to live in a parsonage."

There is only one better arrangement than the present one suggested to me, and that is the rather Utopian one of having our parsonage on wheels, like the photograph room I used to see coming in state to town when I was a little girl. Then we could take our household gods with us, we could clean our own dirt, conduct our own bonfires, and bury our own bottles. We could wheel quietly into the churchyard some moonlight night, and when the great wheel turned upon us again, we could put our little wheels in motion and go right on to the new place, without having to wait for the minister's family to vacate the parsonage.

But this plan has its drawbacks, and

I am glad, on the whole, that "the other side" means to me, not the outside, but the inside of "the house behind the church."

SHELLS.

BY MRS. E. A. HAWKINS.

As children playing on a sea-girl shore,
Pick up a shell, and with a listening ear
Strive to interpret all the song they hear;
And while to some 'tis but a distant roar,
To others it tells tales of far-off lands,
Where palm-trees rear aloft their plumed crests,
And song-birds tell their love and build their nests,
And soft waves lap the golden sands;
The shell a message brings to those who hear,
Of its own native country far away;
And gladly sings the whole long summer's day.

To us, if we but pause and linger near;
So, on the shore of fancy's billowy sea,
I find a shell, which to my inmost ear
Breathes such sweet messages of hope and cheer
From that far country called eternity,
That I would fain translate its song and tell
The murmuring echo of its distant home—
The land where storms and darkness never come—
The subtle sweetness that pervades the shell.

But when I strive to clothe the echoing words,
And give the song a language that shall speak,
All words seem tame, all languages are weak,
As when we would translate the song of birds.

'Tis like the perfume of some long-lost flower,
The soft light beaming from a distant star,
The sweet note of a singing-bird afar,
Or memory of some loved and sacred hour.

But they are only fleeting shadows cast
Upon this land from that celestial clime,
But faintest echo of the chords sublime,
Where full, grand music we shall hear at last,
Sent like a golden thread to gently draw
Our souls from earth-worn things of time and sense,
While pilgrims on life's sands we pitch our tents,
And here but dimly understand Love's law.

But when our souls throw off this garb of clay,
And free and fetterless our Father meet,
All incompleteness will be made complete,
And earthly twilight merge to perfect day.

AN INCIDENT.

The bell now in use on the M. E. Church in Tilton, N. H., has the following interesting history.

It was first used on the building of the "Newmarket Wesleyan Academy," which was founded in 1818 by the late Martin Ruter, D. D. It remained there until the removal of the "Wesleyan" to Wilbraham, Mass., and until the founding of the New Hampshire Conference Seminary at Northfield, N. H., in 1845, when it was placed on the first building of that institution. The late Rev. Wm. D. Cass, then stationed at Greenland, N. H., was chairman of the first board of trustees, and was instrumental in its purchase.

A man named John Cook, then employed by the late Mr. Benj. Hill, of Northfield, was sent with a team to Newmarket, and brought the bell to its destination. While on the way, however, an incident occurred, which was related some years afterward by Mr. Cook himself. The team was capsize, and the bell was landed in a ditch by the wayside. Upon the erection of the second buildings of the Seminary in 1856, the bell was sold to the M. E. society and placed upon the new church at Tilton.

ABOUT WOMEN.

—Twenty American women have pictures on exhibition at the Paris Salon this season.

—Fourteen women have just been graduated from the New York Medical College for Women.

—Mrs. Shaw, an Indiana woman, is making a fortune out of a dust-pan. She thought as she worked, and her bright idea is turning into bright dollars.

—Mrs. Bergh, wife of Henry Bergh, of New York, the friend of dumb animals, died recently at Utica.

—Seven American girls are studying at Cambridge University, England, at Newnham College. Four are graduates of Vassar, Smith, and Wellesley.

—Vassar College has just conferred the honorary degree of LL. D. on Mrs. Christine Ladd Franklin, of Baltimore, who had previously been appointed fellow of the Johns Hopkins University.

—Miss Alice Freeman, president of Wellesley College, has received 580 applications from young women wishing to enter Wellesley next year. There are only 100 places possible at present.

—Miss Lucy Wheelock, who has had several years' experience as teacher of the Chautau Hall Kindergarten, will have a Kindergarten Normal Class, this summer, in connection with the Martha's Vineyard Summer Institute.

—Mrs. Livermore has delivered more than eight hundred temperance addresses; nearly a hundred of these in Boston. For many years she has lectured five nights a week for five months in the year; she travels yearly twenty-five thousand miles, besides working late into the night to maintain her immense correspondence.

—Of specialists of women writers, Mrs. Frances Hodgson Burnett is devoted to old armor; Miss Mary L. Booth, of *Harper's Bazar*, to old coins; Mrs. Frank Leslie to lace; Jennie June to rare china; Anna Katherine Green to illuminated books and old missals; and Mrs. Mary Mapes Dodge to rare prints.

—Miss Clara M. Fowler will present to the city of Concord, N. H., a building for a free public library, in memory of her parents, the late Judge and Mrs. Asa Fowler.

—Frances E. Willard has gone to Manitoba, to attend a W. C. T. U. Convention. She will stop in Bismarck, Dakota, and take in many outlying towns, everywhere carrying the good gospel of the ballot for women as the best temperance measure.

—"The evil that some timid souls fear to the character of woman, from the exercise of her political rights, does not at all trouble me. Let education form the rational and moral being, and nature will take care of the woman."—Wendell Phillips.

—Miss Rose Elizabeth Cleveland is to be associated with Mrs. Martha J. Lamb in conducting the *Magazine of American History*.

—Among all the rich and costly presents which Queen Victoria has received in honor of her completed half-century—some of which are described in Mr. Yates' cable letter—it may be doubted whether any has touched her more deeply than the simple gift of a poor Irish woman, sent by the hand of a bishop. In itself it was but a trifle—two new-laid eggs—but considering the present relations of England and Ireland it has peculiar significance. Of the humble giver it may be said, as of her who cast in two mites, "she hath done what she could."

—The Princess of Wales is this year an exhibitor at the Royal Society of Painters in Water Colors. She sends a picture of Windsor.

Our Girls.

THE SHINING LIGHT.
Its Object—For Self, or for Others?

BY RUTH E. MOWRY.

The hotel parlors were brilliantly lighted. The long mirrors reflected the handsome furnishings of the rooms, while the beautiful vases which were filled with choice hot-house flowers, and the tall, tropical plants, made the room seem like a dream of fairy-land. There was to be a great entertainment that evening, in honor of an English lord. No expense had been spared to make everything attractive. The three parlors had been thrown into one. Groups of statuary were gracefully arranged in odd niches, floral bowers offered pleasant retreats for the young, while large easy-chairs and tete-a-tetes were irresistibly inviting to the older people.

It was still early, and one young girl stood alone in the centre of the long parlors. Her position was easy; her form tall, straight and graceful; her face strong, with good features, handsome eyes, and a firm mouth; but something seemed to be missing. There was an indescribable lack about the face that made one feel that something was needed to make it perfect. It somehow suggested that the expression was at fault, and that it lacked contentment.

The girl glanced the length of the room, saw her image in the mirror at the farther end of it, turned and looked the other way, seeing the same form reflected from the second mirror. She also noticed the lights as they formed two long rows which seemed to grow nearer together as their distance from her increased. The mirror at the end of the room gave them a much longer appearance, and caused the girl to think that the long vista might be unending. "Ah," she sighed to herself, "that is what my life is like. A long panorama, yes, a bright one, but a life which seems to limit and confine me, that seems to grow more narrow as I go on, and which has no opening—a life which is hardly worth living. If only it would grow broader rather than narrower, if I could get to the other end, get to the small end, and go to the wider part, I should be happy, even though life were more cramped to begin with; for then I should feel that it was opening up to me, and that my boundaries were broadening each day. But if I go to the other end of the room it is the same, except that the vista is longer and more interminable. Shall I ever find a way out?"

Then the door opened, and friends claimed her attention. The pleasures of the evening drove away the remembrance of that picture reflected by the mirror, but the gaiety caused her to forget, for a time only, the wish for a better, broader, more useful life.

The evening was over, another day had fled, and again our young friend was alone. This time she stood at one of the windows of the parlors, looking out at the quiet, unpretentious house in the suburbs of the city. As she gazed out of the window she saw nothing but the lights of the houses scattered here and there; but she could easily recall the appearance of the landscape, as it was a familiar one to her. In the distance are the hills, which vary in hue from blue and purple to all shades of gray. Nearer are the houses nestling among the trees, the spires of church and school-house, the river winding here and there as it makes its way to the ocean. She sees the light from one of the houses stream through the window and across the river until, on reaching the further bank, its track is many times wider than at the beginning. Our friend began to wonder how this speck of flame could light so large a space, and why the illuminated part grew broader as the distance from the house increased. Then came back to her the picture of the mirrored lights of the previous evening. Although much more brilliant, and many more in number, they did not accomplish what this single light did. "Those lights," she thought, "when reflected in the mirror were no larger than when they came from the gas-fixture; this ray of light is steadily increasing space. Why is this? Those lights seemed only to reflect their own brilliancy, they seemed to shine for themselves only; this light seems to shine for some other purpose. Perhaps it shines to light the water as it flows on. I wonder if those drops where it strikes tell the others of the light that came to them?"

Just at that moment she heard her aunt, in the next room, talking to a poor woman: "Courage, Mary, it is always darkest just before the day breaks. Things will be brighter tomorrow. Remember the Father who is waiting to help you over just such places." "I wonder," thought our friend, "if all this has anything to do with me and my life. Can it be that I am like one of these lights? If so, I must be like the mirrored lights that shine only for their own benefit. Perhaps my life is spent for my own pleasure, rather than for others, and therefore seems narrow and unsatisfactory. Ah! I see! Aunt is happy because she

is always doing good. She is like this light here, shedding its beams across the water. The help she gives the suffering, is by them imparted to others, and thus her little ray of light is constantly broadening and increasing, just as the light from the window increases in size the farther it extends. I will try and see if I cannot live for others, if I cannot cast a light upon the waters of distress and trouble, rather than to live for myself, and reflect my own image only."

MAKING A POEM GROW.

I sat writing in my chamber,
Striving to forget my cares,
When I heard the sound of footsteps,
Little footsteps on the stairs.

"Please, mamma, come play with Bessie,"
Pleaded little Curly-head,
"Not now, darling," I made answer;
"Dash will play with you instead."

"No, mamma; old Dash is sleepy,
And I cannot make him run.
I've looked my pictures over
Till I'm tired of every one."

"Come and swing me in the hammock,
And I'll go to sleep so soon.
You'll have time to write your letter,
Dear mamma, this afternoon."

"Tis a poem I am writing,
Not a letter, Bessie dear;
And, if I am interrupted,
It will never grow, I fear."

But I swung him in the hammock—
Faster, slower, at his will,
Till I swung him into dreamland,
And the prattling tongue was still.

Then I tried to write my poem,
But I could not rhyme the words.
So I left it there with Bessie,
With the butterflies and birds.

Hours later, when I sought it,
Not a trace of it I found,
Nothing but my old portfolio,
Lying on the dewy ground.

"Oh!" cried Bessie, "I have fixed it.
Come, mamma, do come and see.
How I did it, just to help you;
For I knew now pleased you'd be."

So I followed where he led me,
Fuzzled at his gleeful talk,
To my little mound of pansies
In the winding garden walk.

There, among the laughing blossoms,
Looking like a thing of wax,
Was the poem Bessie planted,
Trusting it would quickly grow.

"Aren't you glad?" he cried, delighted;
Adding, with a look so bright,
"Don't you think it would grow better
If we watered it to-night?"

—Christian Register.

Miscellany.

Don't Grumble.

Don't be a grumbler. Some people contrive to get hold of the prickly side of everything, to run against all the sharp corners and disagreeable things. Half the strength spent in growling would often set things right. You may as well make up your mind, to begin with, that no one ever found the world quite as he would like it; that you are to take your part of the trouble and bear it bravely. You will be sure to have burdens laid upon you that belong to other people, unless you are a shirker yourself; but don't grumble. If you need doing, and you can do it, never mind about that other who ought to have done it, and didn't. Those workers who fill up the gaps and smooth away the rough spots, and finish up the jobs that others leave undone—they are the true peacemakers, and worth a whole regiment of growlers.—*Church Press.*

A Woman's Autumn.

Oh mothers, do not fold the hands across your empty lap, and say at fifty, "The story is told." If home has been so all-absorbing that outside interests have fallen away from you, find the broken thread, or take up a new one, and you will soon find yourselves among the world's creators. The summer sunshine went with the children, but your autumn may be long and bright, with real "halcyon days" here and there. Your daughters, now young mothers, will feel that your example has given them larger life-lease, and the world must needs acknowledge its errors. The promise for the "golden age" for women is fair, but its realization will never be reached until home training undergoes the needed reformation, and its girls and women secure a physical poise which shall give judgment and stability to all their undertakings. Upon the women of to-day devolves a mighty task, but when filled with glory and honor, it seems with rich possibilities.—*Dr. Elizabeth Chapin.*

Guidance.

Being perplexed, I say,
Lord, make it right;
Night is as day to Thee,
Darkness as light.
I am afraid to touch
Things that involve so much;
My trembling hand may shake,
My skillless hand may break;
Thine can make no mistake.

Being in doubt, I say,
Lord, make it plain;
Which is the true, safe way?
Which would be vain?
I am afraid to know
Nor sure of foot to go;
My blind eyes cannot see
What is so clear to Thee.
Lord, make it clear to me!

—Woman's Journal.

Health Maxims.

The following health maxims are particularly timely:
"Don't worry."
"Don't hurry."
"Too swift arrives as tardy as too slow."
"Simplify, simplify, simplify."
"Don't over-eat."
"Let your moderation be known to all men."
"Oh, if you knew what was in the air!"
"Sleep and rest abundantly. Sleep is Nature's benediction."
"Spend less nervous energy each day than you make."
"Be cheerful. 'A light heart lives long.'"

"Think only healthful thoughts. 'As a man thinketh in his heart, so is he.'"
"Seek peace and pursue it."
"Work like a man; but don't be worked to death."

Avoid passion and excitement. A moment's anger may be fatal. Associate with healthy people. Health is contagious as well as disease. Don't carry the whole world on your shoulders, far less the universe. Trust the Eternal.
Never despair. "Lost hope is a fatal disease."
"If ye know these things, happy are ye if ye do them."—*Christian Union.*

The Little Folks.

A SUNDAY-SCHOOL IN A STABLE.

A True Story.

BY M. E. WINGLOW.

If our young readers will take the trouble to open their geographies and look at the province of Asia Minor, they will find there a city called *Cæsarea*. It is a very ancient city, and was built centuries before New York or Boston were heard of, although it is not nearly as large as either of them. The children there have very few privileges or pleasures, and our little ones here who have everything they need, and almost more than they can wish for, would be surprised if they could see it, to hear them tell about their Sunday-school as one of their "good times."

An American lady who went to *Cæsarea*, asked if there were any Sunday-schools in that place, and was told that there was one which had been in existence for almost three months, though as yet it was not very large. On signifying her desire to visit it, she was told that some one would be sent to escort her there the next Sunday afternoon.

At the time appointed, a little girl, bareheaded and barefooted almost up to her knees, but with clean face and nicely-brushed hair, appeared, and taking the lady by the hand, led her to the outskirts of the city, and there stopping in front of a stable, opened a low, arched door which her companion was obliged to stoop in order to enter.

"Where are we going?" said the lady.

"This is our Sunday-school," said the little girl; "we have made it as clean as we could, and we have fixed up a seat for you so that you will not soil your dress at all."

"And what are these children doing?" said the lady again, as several other boys and girls appeared, each carrying something very carefully in hand, or bosom, or dress skirt.

"Oh, those are our offerings—offerings to the Lord, you know. We haven't any money, so we all bring what we can get—eggs, or feathers, or wheat. Most bring wheat, because that is the easiest to get. Some boys get a pint when it is all shelled out. I've brought the heads; this is mine in my dress, and this in my bosom is for little *Jako*, because his big brother Theodore does not bring his share as he ought to do. I'm paying his debts."

"Why doesn't *Jako* bring it himself?" "Oh, he's too little. He can only just walk, but you know the Lord said, 'Suffer the little ones to come to Me,' so Theo always brings him to our Sunday-school."

"Where do you get the wheat? Not steal it, I hope?" "Of course not," said the little girl, with some righteous indignation. "You know it tells in the Bible about the gleaners. I'm one of those. All that I pick up in working hours belongs to my mother. But after the day's work was over yesterday, I stood on the road where the wheat carts passed, and I picked up the heads that fell off, and I made them up into two bundles, one for *Jako*, and one for myself."

Quite satisfied with the honesty of her little guide, the lady bent her head and followed into the stable, where she was received with great politeness by about fifteen children who at once rose from their seats on the bare ground and courtesied or bowed. All were dressed—or undressed—just like her conductor, but all remained standing while their visitor took her seat, which consisted of two cushions piled up on a rug, torn and faded, but scrupulously clean. The floor at that end of the stable had been carefully swept, and in the centre of the space thus cleared the boys had hammered together a sort of table from some pieces of wood which had once been a box, and placed upon it all the properties of the school; that is, the offerings which they had brought, together with a little nine-cent Turkish Testament and a bell, which had once hung around a sheep's neck. Behind this table, and facing the audience, was the superintendent, teacher and leader of the school all in one. The poverty of his surroundings made no difference to him. He could not see the dim, bare heads and feet of his scholars, nor even his own, for although only a boy of twelve, he was and had been for several years stone blind. But if no earthly light shone upon him, the sunshine of heaven had come into his young heart, and it was his own idea to gather these children together from Sunday to Sunday, and teach them to pray to Him.

When all were quiet, the blind leader gave out the hymn, "I want to be an angel," and all the children sang it in Turkish quite correctly if not very melodiously. After that the blind boy asked a companion to read a few verses in a certain chapter of Matthew, and stopping him at the word "repentance," asked some one what it meant. His question being answered correctly, it was followed by others about faith and the way to be saved, the answers to which quite astonished the visitor. Turning to her he asked for her opinion of a certain prophecy in Isaiah, and then asked a little mite of a girl to pray.

The stable was quite full of mothers and older brothers and sisters by this time, but not at all abashed by their presence, the little one folded her hands, and repeated the Lord's Prayer in a quaint, amusing manner, but yet with perfect reverence; and all the children said "Amen!"

Then the leader asked the lady to address her school, which she did, telling several stories and offering a prayer (some one must have interpreted it, though our informant did not say so), after which there was perfect silence. The blind boy tinkled his sheep bell, and at the same moment the children all rose, made low bows, and vanished through the low doorway, their visitor following them with strange thoughts about the Child of poverty who once came to an oriental stable that He might

be in all things fitted to be a Saviour, so such as these.

A Million for Missions

FOR 1887.

BY COLLECTIONS ONLY.

Enthusiasm.

We need more of it, a hundred-fold more than we have. Enthusiasm is science, in trade, in politics, we have plenty of it; and all that is done for the advance of business and learning is done by enthusiastic men. The word needs to be guarded, but the prudent reader knows that enthusiasm is not fanaticism. The grandest subject in all the universe of God, taking full possession of the soul, ought to fill it with intense emotion. The world is to be saved. We ought to be in earnest about saving it. The apostles were enthusiastic. The Saviour himself was filled

Farm and Garden.

In setting new asparagus plants, have the crowns four to six inches below the surface.

The ground around the strawberry plants should be kept very clean and free from weeds, and the plants should be mulched as a protection in winter.

Roots are good for hogs, especially in the winter when the grass is dead. The sugar beet is one of the best of the roots for hogs; it is easily cultivated, yields a large crop, and will convert its weight into health and growth.

Too much importance cannot be given to the matter of selecting the proper pasture for the milk cow. As much depends on the milk as on the cow.

Buttermilk is cheap food for the pigs, and they will always do well when buttermilk is made a portion of their food; it should not be fed exclusively.

An acre of carrots can be made to yield over 400 bushels, though the labor required to grow them is not small. Carrots are grown in preference to cabbages because they germinate from the seed sooner, and are not so easily over-run by grass and weeds; but the carrots are far more valuable as food for the classes of stock.

A branch of rural industry has met with greater change in its processes during the last twenty years than buttermaking. Then the milk was set in shallow pans upon pantry shelves, in the cellar, or in rare cases, in a properly constructed milk-house. The milk was set in shallow pans upon pantry shelves, in the cellar, or in rare cases, in a properly constructed milk-house. The milk was set in shallow pans upon pantry shelves, in the cellar, or in rare cases, in a properly constructed milk-house.

There's a Way. One of our fallen into our "Yesterday," picked up the store, and came into my and perhaps at would make a pastor. He tells us washes and for his child-spirit will take

gave a penny. A little tract, was bought and gave it to the Burman chief. He turned to read, and thought him. He went to the altar, and fifteen converted and lions.

When saute boils from the side of the pan, the flour or corn-starch is done.

Always put a little soda in milk that is to be boiled, as an acid is formed by boiling.

For convenience in cleaning lamp-glasses, nothing is better than a small sponge attached to a stick.

An ounce of alum will purify a whole hogshead of foul water.

To keep cake from sticking to the tin, without using paper, after greasing the pan, sift a little flour in, then mix it over and shake out all that you can.

Deep large squares of pasteboard conveniently to slip under pots, kettles, stew-dishes and spiders, whenever you set them down.

Glaze the bottom crust of fruit-pies with white of egg, and they will not be soggy.

To Clean Looking-glasses. — Take a soft sponge, wash it well in clean water, and squeeze it as dry as possible; dip it into some spirits of wine and rub the glass; then have some powdered blue tied up in a rag, dust it over the glass, and rub it lightly and quickly with a soft cloth, finishing with a silk handkerchief.

Salad Dressing. — Four eggs well beaten, one-half cup vinegar and water, salt, stirred over the fire until thick as soft custard. When cool, add one-half tea cup of sweet-oil, one cup of mixed mustard, one-half cup of oil, and one-half cup of cayenne pepper to the dressing.

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Hopkins and Asa Packer to education aggregated over \$14,000,000.

Columbia College numbers more students, in all its departments, than any other college in the United States.

The New York Industrial Educational Association has nearly 4,400 pupils. Drawing, carpentry, sewing and cookery are the principal branches of study taught there.

Of 119 graduates of Delaware College, Delaware, Ohio, 97 are Prohibitionists.

Charles S. Cook, instructor at Dartmouth College, has been elected professor of physics in Northwestern University, Evanston, Ill.

Buchtel College, the Universalist institution at Akron, Ohio, has received another gift of \$175,000 from its founder, John R. Buchtel, making his endowment \$400,000.

More than \$19,000 have been secured for the endowment of the theological department of the Southwestern University. There were twenty-one students in the department last year. Thirteen have just finished their studies.

A free library is being established in New York by the Odd Fellows of that city, and nearly 25,000 books have been secured by charging one book for each admission to entertainments in the interest of the enterprise.

Dr. W. H. H. Adams, president of the Illinois Wesleyan University, Bloomington, Ill., has tendered his resignation to the board of trustees, owing to failing health; but the board refused to accept it, and gave him a year's vacation.

A professorship in sanitary engineering—the only chair of the kind in any college—has been established in the Imperial Institute, at Tokio, by the Government of Japan.

Professor F. B. Tarbell, of Yale, has resigned his chair and sailed for Europe July 6, there to spend a year in archaeological studies at Berlin, Rome and Athens.

Bishop Keane, of Richmond, Va., who has been virtually chosen rector of the projected Roman Catholic University at Washington, has nearly completed the ninth year of his episcopate. He was born in Ireland in 1839 and came to this country in 1848.

Rev. Dr. H. Gobin, president of Baldwin University, has been elected president of the University of the Pacific, at San Jose, California. The vacancy was made by the resignation of Rev. Dr. C. C. Stratton, who takes charge of Mills College, a school for women, at Oakland.

Wesleyan University's financial exhibit shows last year's current receipts to have been \$50,101; expenditures, \$45,082; balance, \$5,019. Total assets of college, \$1,170,482, of which \$660,852 is in stocks, bonds and endowment funds, which afford an annual income of about \$36,000.

Wichita, Kan., says an exchange, has a boom of the right sort. Garfield University, which will educate both sexes and teach all the higher branches, is nearly completed, and the Friends are now laying the foundation for John Bright University, which will be the largest institution of that denomination in this country.

A priest in Limerick lately commenced an agitation against "English light literature," and the other evening there was a public demonstration in connection with the movement. Thousands of people walked in procession after an effigy of Satan and a banner with the inscription, "Burn immoral literature." The local papers state that a large number of "penny dreadfuls" and other publications were committed to the flames.

Mr. James P. Baxter, of Portland, Me., will have erected at once and given to that city a fine stone building for the Maine Historical Society, Portland Institute and Public Library, and a public reading-room. It will cost more than \$100,000.

The Johns Hopkins University, Baltimore, now has fifty-one professors, and three hundred and seventy-eight students, while in 1877 the professors numbered twenty-nine and the students one hundred and fifty-five. Of the students now enrolled, ten are from Canada, five from Japan, and one each from England, Germany, Italy and China.

METHODIST SCHOOLS AND METHODIST MINISTERS.

Under the above caption Rev. Arthur Copeland, A. B., recently dealt rather harshly with the unfortunate simpletons whom the church has put into her superintendency. He says his experience with two seminaries and one university, and his study of other educational centers, has made known these facts to him: The majority of Methodist young people are alienated from the church and sent to other communions by reason of the feebleness of the Methodist pulpit as compared with others, especially the Episcopal. The smart young people fared with study and weary with intellectual work, which is the pulpit-food of our Methodist seminaries.

The incompetent, obnoxious blamable "mini-teaching" of such Bishops as Simpson, James, Foss, Foster, Wiley and other weaklings who have wrought with them, advised by Dorchester, Thayer, Hascall, Mallie, Clark, Jasper, Pike, Barrows, and such good-natured nobodies in the cabinet, has wrought all this ruin which our newly-developed Daniel from his position as probationer in the Central New York Conference attacks. Truly, his courage is equal to his discretion.

The wonder is that his diet of dried tongue, continued through the course of two seminaries and one university, did not permanently derange his ecclesiastical relations and send him full-fledged into the admirably administered Episcopal fold.

By the way, will Bro. C. tell us what that admirable body does with all the young people who go through our schools into their communion? The Methodist body has somehow endured

this great drain upon her resources with remarkably good health, and if we could only have a few statesmen and generals in our superintendency, we might in a few centuries be worthy of the fellowship of our saintly elder sister. So mote it be.

G. W. NORRIS.

RISING FROM THE ASHES.

A year ago a double calamity befell the First M. E. Church of Elmira, N. Y.: 1. The death of Prof. J. D. Dorman Steele, the writer of school books, and chief man of the church; 2. The burning down of the church within twenty-four hours after the death of Dr. Steele.

The church had been built at a cost of \$65,000, a part of which had remained a heavy debt for years. This debt had by great sacrifice been reduced to about \$12,000. The church when burned was insured for \$14,500, thus leaving to the society only \$2,500. It was a severe blow and a gloomy prospect, and might have been fatal to a less resolute pastor and people.

The smoking chimneys were not yet cold when the pastor called together his almost crushed officiating and urged the necessity of rebuilding immediately. It was a heroic story of self-sacrifice, hard work, faith in God and the people, that always succeeds, that has made their efforts a glorious triumph.

A beautiful church, much finer than the old, and one of the best of the Central N. Y. Conference, now stands complete on the old foundations, and, best of all, dedicated to God free of debt. This is a triumph of Christian faith, courage and self-denial that deserves to be permanently recorded for the encouragement of all the burdened and struggling.

The pastor, Rev. E. M. Mills, Ph. D., to whose pluck and zeal much of the credit of this enterprise is due, has just returned from a needed vacation in California. This triumph is only another illustration of what "Christianity in earnest," when led by a consecrated ministry, can and will do when an extreme occasion makes an extreme demand. Methodism and her ministry have not yet lost the heroic spirit.

D. R. LOWELL.

JOHN ADAMS was born in Boston, Jan. 20, 1789, and died in East Dedham, Jan. 2, 1887. Father Adams' life was a varied one. He lived in Boston until his father's death, when with his mother he moved to Carver. Here he was married at the age of twenty, and soon fell into the hands of a gambler, living a wretched life until his wife could endure it no longer. The family was broken up, his wife and daughter going to Boston, and he himself to New Orleans, where he was in the U. S. Army. They were out on the frontier, where they remained two or three years, and then returned to New Orleans, where he was in the hospital his discharge papers were made out; but before they reached him, he with his son left camp in the night and started on a journey to New York. They had several narrow escapes from capture. On reaching New York, Adams left his son standing on the street while he went into a store to purchase a garment, and when he returned he found his son gone and he never heard from him afterward.

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(Continued from Page 1.)

to receive a full statement of what I have to propose. Their simple reply at the meeting is, "We hear you." At the next meeting I state all my points, and they discuss them with the greatest freedom, and if there is any hitch, they adjourn to meet again. I never used in any case the slightest measure of persuasion. I simply said, "If you are not prepared to do what I propose now, you may wait a year till I shall come again, and then we can re-open the matter." They always responded, "No, no, we won't let you go away till you give us a school." The articles for Tatars are signed by King Kaharri and chiefs Waro, Gori, Tourie, Porie, Tobo, Bacho and Naqua.

The next is Gerrobo. The parties signing are King Grandoo; and chiefs Cesar, Bisseys, Buraba, Kapa, and Payoo. Cesar is superintendent.

Thence under an escort of the big king of the Gerrobo tribe we marched twelve miles inland northwest to the big town of Wahleka. We passed through two towns of the same tribe on our way. We had the benefit of a heavy fall of rain, and got from the rain falling and the wet bushes and flooded rivulets a pretty general wetting. The incidents of this tour would fill a volume if delineated as we saw and heard them. We were here in Wahleka, as at all places nearer the coast, the burial-places of their poor fellows lost at sea, somewhat on the idea contained in a certain epitaph, as follows: "Here lies the body of John Mound, who was lost at sea, and never found." So in the dense bush near the gates of Wahleka are deposited all the effects of a poor fellow citizen of that town, who was lost at sea. His trunk with all its contents, just as his own hands had left them, several smaller wooden boxes, three good hats, and his umbrella spread and set over his trunk—his accumulation for years, coveted by no one—remain for his own supposed benefit, nicely adjusted by his survivors, but never disturbed except by the disintegrating forces of nature. We spent two nights at Wahleka. They supplied us plentifully with fish and fowl, and all the profusion of luxuries in which this region abounds. We saw the people "sacrificing to devils" in their large council house; saw their devil dances, marching, singing, shouting, firing of guns, kept up nearly all day; then we had a large assembly of them to hear us sing the praises of God, and Amanda gave them a long talk about Jesus and salvation. Next day early they slaughtered a bullock and were preparing to give us a great entertainment, but I bade them good-by and left. My people had no alternative but to excuse themselves to the king and follow. I waited for them just outside of the gate for nearly an hour, when on their arrival we took up our line of march, on our return to Gerrobo, whence next day we took our boat and descended the river, stopping to visit all the stations we had occupied. The signers at Wahleka are Kings Sawbo and Sabhe, chiefs Towri, Nana, Noomer, Neuro, Khimoo, Pouwa, and Peak, King Sa.

Barraka is about twelve miles by foot path from Cape Palmas. It is a large village. In all the places we visited I slept out in the open air, but those who were with me slept in native huts provided for them by the hospitality of the native people. Bettie Tubman and Julia Fletcher, two of our sisters from Cape Palmas, accompanied Sister Smith to Barraka. They occupied, probably, the best house in town. It was nearly thirty feet in diameter, round as a perfect circle, with an upper story reached by a movable ladder or a bamboo platform seven feet up, whence a permanent ladder or stairway led up to the upper apartment which was used for stores of rice and other food supplies; all around were plus and hooks and sacks, and all laden with stores, showing the industry, ingenuity, economy and thrift of the owner, yet no owner appeared. After two or three days we learned that this was the house of King Tie's first, and probably his best wife, but she was an exile from home. Some months before, a little girl was bitten by a snake and died. The said good housewife was accused of causing the snake to bite the child, by witchcraft, and was condemned to drink sawwood poison, and she escaped and ran away. While we were there she returned and gave herself up to die. On Friday of the week we were there she drank a basin of the poison three times filled, but vomited profusely and escaped death. She had to go through the same ordeal on Saturday. I was at work on our opening farm and knew nothing of this deadly business, but Amanda, Julia and Bettie were present and saw the awful work. The woman's son, a fine-looking young man, went with our women to the place of execution. The sawwood was beaten in a mortar and mixed with water. This deadly poison was dipped into a basin to the extent of nearly half a gallon. The woman looked at it and talked to it. She had three little pebbles, and as she talked to the deadly potion, she tapped the edge of the basin with one of the pebbles, and threw one pebble away, and dropped another into the poison. Then she made an appeal to God. Julia knew her language, and interpreted. The doomed woman looked up and said, "O Nwana, if I have killed anybody, let me drink this die. If I never have killed anybody, let me puke it up and live." Then she bent over the basin and drank it to the dregs. It was filled again, and the poor woman talked to it as before and drank it; a third time it was filled and she drank it nearly all, when the young man who was administering it, said, "That will do," and threw the remainder out. Our women cried and prayed for the poor woman, but could do no more. Next morning before day we heard a tremendous booming of guns, a signal that the woman had been saved from death—that Nwana had saved her because she was not guilty. Then began one of the

most wonderful days I ever witnessed—marching, dancing, shouting, beating of drums, firing of guns, etc. The woman redeemed from death was a fine-looking specimen of a heroine. She led the procession of dancing women like Miriam at the Red Sea. The scenes of joy, ever changing all that day, are utterly indescribable. More than two months have elapsed, but I learned yesterday that the woman has been dancing for joy ever since. The dances of this occasion are of the order of the olden time when King David danced before the Ark. Why cannot my people, my dear people of America, my Methodist people, in large numbers, give themselves to God for the redemption of Africa?

(Concluded next week.)

The Week.

AT HOME.

—The Burns monument at Providence was unveiled on the 4th.

—The decree of excommunication against Father McGlynn has been published.

—Hon. John D. Long, Gen. Horace Porter, ex-Secretary of War, Dr. J. R. Paxton and others spoke at Mr. H. C. Bowen's Fourth of July celebration at Woodstock, Conn.

—There were twenty-four fire alarms in this city on the fourth.

—A fire in Cincinnati on the 4th destroyed property valued at \$103,000 and caused the death of three persons.

—Hon. Luke P. Poland, of Vermont, was buried on the 4th.

—The American Institute of Instruction held its 38th annual session in Burlington, Vt., last week.

—Eleven hundred people in Clarendon, Pa., were made homeless by a fire July 4, which destroyed nearly the entire town.

—Two passenger trains on the Maine Central Railway collided last week, seriously injuring several persons.

—Bank Examiner Snyder has made a statement concerning the Fidelity National Bank. The books were loosely kept, and there is a deficit of about \$500,000.

—The corner-stone of the new court house in this city was laid on the 6th.

—You Phoo Lee, a young Chinese Yale graduate, married, last week, Miss E. M. Jerome, a New Haven heiress.

—The Mormon convention have decided against polygamy, and the union of Church and State.

—Two persons were killed and twenty injured by an explosion of cellulose at Arlington, N. J., on the 6th.

—A cyclone in Carlisle, Ark., destroyed the Baptist church and several other buildings.

—The New York and Mobile Steamship Company has been organized, to run passenger and freight steamers to Mobile and other Southern ports.

—Chinese mining camps in Idaho have lately been raided by Indians or whites and many of the Celestials murdered.

—An exposure has been made before the Pacific Railway Commission in regard to the sums paid to pass the Pacific Railway bill through Congress.

—Insurance Commissioner Merrill has published a letter of caution in regard to the Homopathic Mutual Life Insurance Company of New York.

—The protracted labor struggle in Chicago has ended in a compromise.

—The business part of Henry, Wis., was burned last week; loss, \$500,000; eleven persons perished in a theatre.

—President and Mrs. Cleveland have been cordially invited to be the guests of the city of St. Louis during the week beginning Oct. 2.

—Governor Ames calls attention to the centennial of the signing of the National Constitution, which is to be celebrated in Philadelphia on Sept. 17.

—O. J. Harvey, an official of the Treasury Department, has been dismissed by Secretary Fairchild, and held in \$12,000 for defrauding the Government by an ingenious system of forged claims.

—Ben. Halliday, of pony express and overland stage fame, died at Portland, Oregon, July 10, aged 68 years.

ABROAD.

—The Queen laid the foundation stone of the Imperial Institute building at London, on the 4th.

—Martial law has been proclaimed at Valencia.

—Mr. Blaine gave an address in London on the 4th.

—By an explosion of dynamite at Jász-Beregy, Hungary, twenty-seven officers and soldiers were killed, and forty-eight so badly injured that many more will die.

—The Government was defeated in the House of Commons, 153 to 148, in a vote upon the conduct of the police in making a certain arrest, the criticism being leveled against Home Secretary Matthews, who offered to resign.

—In the French budget, prepared by M. Rouvier, retrenchment was called for. The Chamber of Deputies adopted the clause of the military bill providing for three years' service.

—Canadian public sentiment is said to favor a commercial union with the United States.

—A terrible disaster occurred at Zug, Switzerland, on the 6th. Part of the new guano fell into the lake, carrying with them forty houses, including two crowded inns. Nearly one hundred people are said to have perished, including M. Collin, president of the canton.

—Rev. E. G. Edgill has been elected lord bishop of Nova Scotia by the Church of England synod.

—A fire at Quebec on the 6th, threatened the magazine in the citadel, and destroyed \$150,000 worth of property.

—The French government has accepted the scheme for mobilizing the army.

—The cholera is spreading in Sicily.

—Mr. Gladstone made an eloquent but unavailing speech in the House of Commons, on the 8th, in behalf of the Irish cause.

—Prince Ferdinand of Saxe-Coburg-Gotha has been elected prince of Bulgaria by the Sobranje.

—Dr. M. Mackenzie announces that the last operation on the throat of the crown prince of Germany was entirely successful.

—An overflow of the Wenshow river in China last week is reported to have caused the loss of a thousand lives.

—A hurricane and waterpout in Hungary destroyed a town and converted its site into a lake.

—The freedom of the city of Edinburgh has been conferred upon Mr. Andrew Carnegie.

—The great Anarchist trial, involving Socialists of Hamburg, Berlin and Leipzig, will begin at Berlin on the 18th inst. before the Imperial tribunal.

—Steamer "Merrimack," from Halifax for Boston, has been wrecked on Little Hope Island; the passengers and crew were landed in safety.

—The Bulgarian regents tendered their resignations, which were not accepted by the Sobranje.

—The Liberals achieved a victory in the County election on Saturday, turning out a Conservative who had a handsome majority at the previous election.

—The revolution in Hawaii actually occurred. It was a bloodless affair, and resulted in stripping the King of his power. His Prime Minister has been dismissed and a new cabinet formed.

(Continued from Page 5.)

Spirit, the Heavenly Dove, is with the people. The first and second Congregational, the Baptist, and the Methodist churches united in special evangelistic services for twelve days in May under the direction of Rev. B. Fay Mills. Mr. Mills is a faithful, judicious, and successful evangelist. A large number—some two hundred or more—expressed a desire to lead a Christian life. Each of the churches will receive accessions from this work. The pastor has received twelve probationers, and four into full connection. Others will be received, and the good work is going on.

Rev. C. S. Nutter recently met an engagement to lecture before the Williams Chautauque Circle at Concord. His subject was the "Poetry of the Bible." The Concord Monitor says: "It was a critical and scholarly production, commanding the close and appreciative attention of the large audience present." It is a production that has cost the author a great deal of labor, and ought to have a wide hearing.

CONCORD DISTRICT.

At Baker Memorial, congregations are large and attentive. Children's Day was observed with great success. Since Conference, six have been received into the church, seven on probation, and four baptized. Class and prayer-meetings were never better attended. There is every promise of a successful third year.

Bro. Keeler begins the year well at Concord, First Church. There is a growing spirit of union between the two churches, as was evidenced in the love-feast recently held.

The work of the year opens well at Groveton. Two—a father and son—were baptized last Sunday. There is a steady increase both in numbers and interest in the congregations.

LITTLETON INCREASES THE PASTOR'S CLAIM \$50 this year; and Suncook \$100, making it \$1,000. This society is now on excellent footing—no debt, and \$400 in hands of trustees toward a parsonage. The brethren made their first quarterly conference, July 6, the occasion of a birthday surprise to the presiding elder to the tune of \$53 in U. S. currency.

VERMONT CONFERENCE.

MONTPELIER DISTRICT.

Bro. S. B. Currier, of Bakersfield, who is spending his vacation on his farm at Randolph, preached two good sermons last Sunday at the latter place and at West Randolph.

Bro. J. O. Sherburne is gathering up the fruit of the work under Dr. Pentecost, at Montpelier. Thirty-six names of those who manifested some desire to be Christians were turned over to Bro. Sherburne as those who preferred the Methodist Church. He has already baptized ten and taken fourteen on probation, and will receive several more soon.

Bro. Harvey Webster and family, of Waterbury Centre, have gone for their annual "outing" to Highgate Springs.

ST. JOHNSBURY DISTRICT.

The ladies of our church at Derby gave a hulled-corn supper a few evenings ago, in the interests of their funds.

At Newport the young people of our church have organized themselves into a society for social enjoyment and intellectual culture, and call themselves "Pearl Gatherers." They gave a very pleasant lawn party in front of the church last week.

The social entertainment by the ladies at Barton last week was a marked success. There was singing by some old friends from Boston, and speaking by Herbert Bickford and others. Bro. H. W. Worthen gave an address on Eastern customs and manners, at the county Sunday-school convention, which greatly pleased and instructed the large audience.

Mrs. Walker, of Providence, R. I., has spoken in the interests of temperance at several points in the State. She spent a recent Sunday at Barton Landing, preaching in the morning for the pastor, Bro. W. N. Roberts, and lecturing on temperance in the evening. She has everywhere been well received. Bro. Roberts baptized three persons last Sunday and received four into full membership.

Bro. D. Kilburn preached at West Burke last Sunday.

SPRINGFIELD DISTRICT.

Bro. R. Morgan, the presiding elder, is having constant assurances of the Divine blessing, and rejoices in a hopeful outlook all over the district. He spent last Sunday at Mechanville and Cuttingville. He baptized Bro. Church Tabor's infant son, and Bro. Tabor received four into the church. The communion service will be long remembered on account of the manifest presence and blessing of the Master. Bro. Tabor is kindly given a vacation, which he will spend among his friends at Steventon.

Bro. Moses Adams, an aged and highly-respected local preacher at Weston, received a painful injury two or three

weeks ago, from which fatal results were at first feared; but later reports indicate he is likely to rally again. Bro. Joseph Enright, who is living on his farm at Weston, is enjoying himself in the evening time of life, and is teaching younger men how to grow old gracefully.

Bro. Morgan has settled up a church debt at Jacksonville, by advancing what money was necessary, that has been a source of great embarrassment for years.

Bro. W. S. Smithers, of Brattleboro, delivered an address at Williamsville the 4th inst., for the benefit of the ladies' society.

Bro. W. R. Davenport, of South Royalton, is off for a three weeks' vacation. His pulpit will be supplied during his absence.

ST. ALBANS DISTRICT.

At the last quarterly meeting for West Berkshire and East Franklin Bro. M. P. Bell received fourteen into full connection at the latter place.

A very pleasant lawn party was enjoyed at the parsonage at St. Albans last week.

East Elmore has just put a new organ into its house of worship.

H. A. S.

North Boston District S. S. Convention.

This convention was held in Trinity Church, Charlestown, Wednesday, June 29. Devotions were conducted by Rev. J. Mudge. Dr. Chadbourne was chosen chairman, A. R. Nichols, secretary and treasurer, and I. H. Packard, finance committee.

Rev. A. M. Osgood gave a very interesting address on "How to Reach the Children." This paper was especially profitable because of its embodying the plan he has successfully used in gathering and holding the children. He said we must resurrect childhood in our own lives, and carry with us young hearts. This address was followed by discussion. Rev. C. Nicklin thought the pastor should know the children and interest himself in children's plans. Dr. Chadbourne would have teachers invite the scholars occasionally to their homes, and sit down to the table together.

Rev. J. M. Avann made an earnest plea for boys. "John was as good in his way as Mary was in hers." But because he didn't take to ribbons and flowers and trim, quiet ways, he should not have the cold shoulder.

Rev. G. H. Perkins spoke of "Bringing Non-attendants into the Sunday-school." Faith and works go together. Believe you can, and persist in effort, never discouraged, and you will be sure to take care of them after you get them.

Rev. L. W. Messer, president of Cambridge, Y. M. C. A., gave a very profitable address on "Young Men and the Sunday-school." He would have definite responsibility placed upon young men; get them to co-operate; have the music and the place attractive, not forgetting the social side. He gave a very interesting description of his own work with young men. Rev. W. G. Richardson followed. The plan of instruction should be co-operative. Avoid questions that would embarrass or expose their ignorance. Would have young men feel that we are trying to make ourselves useful to them, and not merely to entertain them.

On the "Successful Bible Teacher," Rev. J. M. Avann said he would have lesson helps left outside the class; would have a definite plan, and if at any time he should be diverted from it, he would switch back to the main line and reach the end he had in view. Teach the lesson, not about the lesson. Questions of geography and history should come in only in the outline. Rev. A. R. Nichols followed. A successful teacher will have a method of his own; will not allow two or three to use all the time, nor a discussion upon favorite doctrines.

Rev. A. McKeown read a review of Dr. George Lansing Taylor's paper delivered before the New York Preachers' Meeting: "What Shall We Do with the Sunday-school as an Institution?" Rev. S. L. Rodgers followed. He thought the pastor's influence was very much crippled in really occupying a second place in the Sunday-school, whereas it should be the first. The children especially should feel the pastor's personal influence and power. Revs. Mudge, Richardson, Thomas and Avann defended the superintendent. He relieved the pastor of much wearisome detail.

On the subject of "Skeptical Questions in Bible Class," Rev. E. A. Titus made strong points. The Sunday-school was no lyceum to discuss questions *pro* and *con*. It is not a place to get into darkness, but into light. Questions tending to weaken, not to strengthen, to unsettle, not to settle, should not be tolerated. Rev. W. H. Thomas thought the Bible class should manfully meet the doubts of unbelievers. On music, Rev. A. Gould said he would make the Sunday-school attractive by song, would use the best music and standard hymns, and would anchor our children to Gospel truths by teaching them to sing purely Scriptural hymns.

Rev. L. A. Banks gave a stirring address on "Duty of Young People in Solving New Church Problems." We must not forget that new problems are confronting us every day. The young people should be made to feel that they are a part of the church, and that their co-operation is needed. Definite work should be assigned them, and new interest would be created. Dr. Chadbourne thought it might not be best to leave all the plans entirely with the young people, for it would in cases develop into questionable entertainment and crazy suppers.

Rev. W. H. Thomas delivered an admirable address on "Work in the Sunday-school a Christian Obligation." The vast army of the Sunday-school to be led to what destiny? Is the question upon the Christian heart. The diffusion of

the Gospel to the masses is largely the work of the Sunday-school to-day.

Rev. J. Mudge spoke upon the "Missionary Plan in the Sunday-school," and gave details as it related to his school. It did not seem any serious obstacle to its being adopted by every Sunday-school. If proper interest and work were given the plan, it would be a success.

In the evening Mrs. Lizzie C. Roath, of Lynn, gave an address on "The Infant Class," which was charged with inspiration. Any analysis would do it injustice.

The ladies of Trinity Church have the sincerest thanks of the convention for the bountiful provision of choicest variety for its entertainment.

A. R. NICHOLS, Sec.

A gentleman who consults his personal comfort, will always patronize a first-class merchant tailor. In doing so he will gain two important points—by securing good cloth and good cut. All our readers should bear in mind that Messrs. C. A. Smith & Co., 18 and 20 School Street, are constantly supplied with the best imported fabrics, for gentlemen's wear, which they cut and make on reasonable terms.

"Your Agency obtains lower rates from us than any other advertiser, for the good reasons that you send us more business and always pay promptly," writes an Iowa publisher to George P. Rowell & Co.'s Newspaper Advertising Bureau, 10 Spruce Street, New York.

A call for aid for the Industrial Department of Clark University will be found in another column. This is one of the oldest, largest, and best of our Freedmen's Schools, and is worthy of assistance.

Church Register.

HERALD CALENDAR.

Holiness Camp-meeting, at Camp Lehigh, near Fall River, July 11-18.

New England Chautauque S. S. Assembly, at Lakeview, S. Framingham, Mass. July 12-23.

Boston District Camp-meeting, at Lakeview, July 12-23.

Northern N. E. S. S. Assembly and Chautauque Union, at Fryeburg, Me., July 21-Aug. 3.

S. S. Children's day, on Yarmouth Camp-ground, July 21-Aug. 3.

Conn. Riv. S. S. Assn., at Northampton, July 25-29.

Western Mass. Temperance Rally, at Northampton Camp-ground, Aug. 4-5.

Temperance Rally, at Northampton, Aug. 1-6.

Yarmouth Camp-meeting, at Yarmouth, Aug. 1-6.

Portland Dis. Camp-meeting, at Fryeburg, Aug. 1-6.

Holiness Camp-meeting, at Wells, N. H., Aug. 15-20.

S. S. Assembly, at Heddington, Aug. 15-20.

Castine Camp-meeting, at Castine, Aug. 15-20.

Hamilton Army Camp-meeting, at Richmond, Me., Aug. 15-20.

Ken. Val. Camp-meeting, at Richmond, Me., Aug. 15-20.

Williamstown Camp-meeting, at Williamstown, Aug. 22-27.

Holiness Camp-meeting, at Northampton, Aug. 22-27.

Sterling Junction Camp-meeting, at Sterling, Aug. 22-27.

Clarendon Junction Camp-meeting, at Clarendon, Aug. 22-27.

Northern New England Camp-meeting, at Heddington, Aug. 22-27.

Salvation Army, Old Orchard, July 20-28.

Holiness Meeting, Old Orchard, July 31-Aug. 9.

Fellowship of Christian Holiness, at Old Orchard, Aug. 9-15.

Portland Dis. Camp-meeting, Old Orchard, Aug. 15-20.

New England Rural Temple of Temperance, at Old Orchard, Aug. 22-29.

QUARTERLY MEETINGS.

NORTH BOSTON DISTRICT—SECOND QUARTER.

JULY.

6, Lowell, Central Ch.; 18, Rockbottom; 7, "Worthen St.; 20, Maynard; 8, "St. Paul's; 21, Salisbury; 9, "W. Churchford; 22, "Clifton; 10, "Granville; 24, "Oakdale; 11, Lowell, Highland; 30, "Athol; 12, "Fitchburg; 31, "p. May; 13, "Fitchburg; 31, "p. May; 14, "Fitchburg; 31, "p. May; 15, "Fitchburg; 31, "p. May; 16, "Fitchburg; 31, "p. May; 17, "Fitchburg; 31, "p. May; 18, "Fitchburg; 31, "p. May; 19, "Fitchburg; 31, "p. May; 20, "Fitchburg; 31, "p. May; 21, "Fitchburg; 31, "p. May; 22, "Fitchburg; 31, "p. May; 23, "Fitchburg; 31, "p. May; 24, "Fitchburg; 31, "p. May; 25, "Fitchburg; 31, "p. May; 26, "Fitchburg; 31, "p. May; 27, "Fitchburg; 31, "p. May; 28, "Fitchburg; 31, "p. May; 29, "Fitchburg; 31, "p. May; 30, "Fitchburg; 31, "p. May; 31, "Fitchburg; 31, "p. May; 1, "Fitchburg; 31, "p. May; 2, "Fitchburg; 31, "p. May; 3, "Fitchburg; 31, "p. May; 4, "Fitchburg; 31, "p. May; 5, "Fitchburg; 31, "p. May; 6, "Fitchburg; 31, "p. May; 7, "Fitchburg; 31, "p. May; 8, "Fitchburg; 31, "p. May; 9, "Fitchburg; 31, "p. May; 10, "Fitchburg; 31, "p. May; 11, "Fitchburg; 31, "p. May; 12, "Fitchburg; 31, "p. May; 13, "Fitchburg; 31, "p. May; 14, "Fitchburg; 31, "p. May; 15, "Fitchburg; 31, "p. May; 16, "Fitchburg; 31, "p. May; 17, "Fitchburg; 31, "p. May; 18, "Fitchburg; 31, "p. May; 19, "Fitchburg; 31, "p. May; 20, "Fitchburg; 31, "p. May; 21, "Fitchburg; 31, "p. May; 22, "Fitchburg; 31, "p. May; 23, "Fitchburg; 31, "p. May; 24, "Fitchburg; 31, "p. May; 25, "Fitchburg; 31, "p. May; 26, "Fitchburg; 31, "p. May; 27, "Fitchburg; 31, "p. May; 28, "Fitchburg; 31, "p. May; 29, "Fitchburg; 31, "p. May; 30, "Fitchburg; 31, "p. May; 31, "Fitchburg; 31, "p. May; 1, "Fitchburg; 31, "p. May; 2, "Fitchburg; 31, "p. May; 3, "Fitchburg; 31, "p. May; 4, "Fitchburg; 31, "p. May; 5, "Fitchburg; 31, "p. May; 6, "Fitchburg; 31, "p. May; 7, "Fitchburg; 31, "p. May; 8, "Fitchburg; 31, "p. May; 9, "Fitchburg; 31, "p. May; 10, "Fitchburg; 31, "p. May; 11, "Fitchburg; 31, "p. May; 12, "Fitchburg; 31, "p. May; 13, "Fitchburg; 31, "p. May; 14, "Fitchburg; 31, "p. May; 15, "Fitchburg; 31, "p. May; 16, "Fitchburg; 31, "p. May; 17, "Fitchburg; 31, "p. May; 18, "Fitchburg; 31, "p. May; 19, "Fitchburg; 31, "p. May; 20, "Fitchburg; 31, "p. May; 21, "Fitchburg; 31, "p. May; 22, "Fitchburg; 31, "p. May; 23, "Fitchburg; 31, "p. May; 24, "Fitchburg; 31, "p. May; 25, "Fitchburg; 31, "p. May; 26, "Fitchburg; 31, "p. May; 27, "Fitchburg; 31, "p. May; 28, "Fitchburg; 31, "p. May; 29, "Fitchburg; 31, "p. May; 30, "Fitchburg; 31, "p. May; 31, "Fitchburg; 31, "p. May; 1, "Fitchburg; 31, "p. May; 2, "Fitchburg; 31, "p. May; 3, "Fitchburg; 31, "p. May; 4, "Fitchburg; 31, "p. May; 5, "Fitchburg; 31, "p. May; 6, "Fitchburg; 31, "p. May; 7, "Fitchburg;